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THE GREAT

Missionary



Failure

BY

REV. CANON ISAAC TAYLOR.



TORONTO :

The National Publishing Company.

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THE stormy controversy which followed upon the reading of a certain paper at the last Church Congress has thrown considerable light upon the results and methods of missionary work. It has called forth papers of permanent value from lay experts, including eminent Indian civilians and African travellers, while from the champions of the great missionary societies we have learnt much as to their plans and prospects.

Two main questions have been discussed.

1. Have we reason to be satisfied with the results of missionary enterprise?

2. If not, what are the causes of the failure, and how can they be remedied?

There is no question as to the magnitude of the efforts that are being made. Upwards of a million sterling is annually raised in this country for Protestant missions, and probably another million in America and on the Continent of Europe. About six thousand European and American missionaries and some thirty thousand native agents are employed. Clearly there is no lack of men or means. With all this effort is it probable that the world will become Christian?

The terrible Malthusian theorem has in the first place to be faced. Is the natural rate of increase among the heathen greater or less than the number of conversions? Unfortunately the lower races multiply faster than those higher in the scale. Negroes, Chinese, Hindus, and Japanese are extremely prolific. It would probably be a low calculation to take the annual increase of the

population of the heathen world at twelve per thousand, a ratio which is less than the known rate of increase either in England or in Bengal.

Now since by the most recent estimates the population of China is 382 millions, of India 254 millions, of Africa 206 millions, of Japan 38 millions, and of Ceylon, Persia, Afghanistan, Corea, and the Burmese Peninsula 42 millions, it will be seen that, leaving out Tibet, Borneo, and other regions of which the population is unknown, the non-Christian population of Asia and Africa is upwards of 920 millions, so that the annual increase by excess of births over deaths must exceed 11 millions.

Dr. Maclear, the Principal of a Training College for missionaries, who is perhaps the greatest living authority on the subject, estimates the annual increase of native Christians due to missionary efforts at 60,000. If this estimate is approximately correct, it would take the societies 183 years to overtake the increase of non-Christian population in a single year. For every additional Christian we have every year 183 additional heathens or Moslems.

In spite of all the efforts that are made there are upwards of 10 millions more heathens and Mahommedans in the world than there were a year ago. The missionary societies say we are advancing, and so we are. But in spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues, the further the tortoise is left behind.

Dr. Maclear's estimate may be tested by the returns of some of the societies. The expenditure of the Church Missionary Society is given in the balance sheet at £238,157 19s. 7d., but a sum of £48,604 5s. 8d. locally raised is not brought into the account, and there is a large expenditure, both at home and abroad, which is also omitted, probably bringing the total up to £300,000. This society is therefore by far the largest and the most successful in existence, and the results of its operations are tabulated in a form which makes them more easily available for statistical purposes than those of other societies. We may, therefore, take it as a representative society, doing a third or fourth of the work done by all the societies of this country.

The number of "native Christian adherents" in the regions above named was 147,575 in 1877. The increase by birth at 12 per thousand, would be 1,771, and there were 2,771 adult baptisms in the ensuing year, against which must be set off a decrease of 1,805 adherents in certain missions (due probably to relapses to heathenism or conversions to Islam), leaving a net increase of 966 adults, which added to the calculated increase by births gives an increase of 2,737 on the year.

But the native Christian adherents were 147,585 in 1887 and 150,796 in 1888, showing an increase of 3,211. Compared with 2,737, the calculated increase, this seems to show either that the increase by births should be taken at 15 per thousand, or that nominal ad-

herence is increasing, or that a number of children are reckoned as adherents who relapse into heathenism when they leave school. To be on the safe side, let us take the annual increase of native Christians due to the labours of the Church Missionary Society at 4,000 ; whence it would appear, that if the increase of the heathen by birth is 11 millions a year, it would take the society 2,750 years to overtake the additions made by birth in a single year to the non-Christian population ; while, if the population remained stationary, and all the converts remained steadfast, it would take more than 330,000 years to convert the world, or nearly a million years if the relapses are taken into account.

The chief efforts of the Church Missionary Society are devoted to India. Here the number of "native Christian adherents" is stated as 104,165 in 1887 and 106,751 in 1888, giving an increase of 2,586. At this rate it would take the society nearly a hundred thousand years to convert India.

But the Church Missionary Society is only one agency among many. According to General Haig, the spokesman of the societies, the annual increase of native Protestant Christians in India due to the labours of thirty-five societies is 19,311, and the increase of Roman Catholics is 21,272, or 40,583 in all. But for every additional Christian there are about 12 additional Moslems and 52 additional heathens. It would take all the agencies put together sixty-four years to overtake the increase of the non-Christian people in a single year.

It must be remembered that more than half of the whole converts of the Church Missionary Society are in one or two districts in the extreme South of India. If these were to be excluded the results would be still more discouraging. Vast districts are practically untouched. Thus in Baroda, with a population of 2,185,000, nearly double that of Wales, the number of Christians, including Europeans and Eurasians, is stated to be 170. In the Bombay Presidency 92.7 per cent. of the native Christians are said to be Roman Catholics. In Travancore, after seventy years labour, only 3.3 per cent. of the native Christians are claimed by the Church of England, and 90 per cent. by the Church of Rome.

China is perhaps the most disheartening case. The population is reckoned at 382,000,000. The annual increase by the excess of births over deaths would be about 4,580,000. Last year the Church Missionary Society baptised 167 adults. At this rate it would take the Church Missionary Society twenty-seven thousand years to overtake the gain to heathenism in a single year. If the population were stationary it would take more than 1,680,000 years to convert the Chinese Empire. If the progress is slow the expenditure is lavish. Last year in Ceylon 424 agents of the Church Missionary Society spent £11,003 15s. 7d. in making 190 adult converts out of a population of nearly three millions, but the relapses were more numerous than the converts, as there was a decrease of 143 in the native Christian adherents. In China 247 agents of the same

society spent £14,875 3s. in making 167 converts out of a population of 332,000,000. In Northern India, (Bengal, Bombay, and the North-West Provinces) 715 agents made 173 converts at a cost of £31,186 2s. 5d. And many converts are paid. In Hong Kong there are 94 communicants and 35 paid native agents. In Egypt and Arabia there are 10 communicants and 7 paid native agents. In Yoruba, after forty years of labour, not 5 per cent. of the people are converted, human sacrifices are not discontinued, while the native Christian adherents decreased last year by 885.

It is plain that the failure does not arise from a niggardly expenditure. But there can be no doubt that vast sums of money, and the still more precious lives of hosts of devoted laborers, are thrown away in the prosecution of hopeless enterprises. In the missions to Egypt, Persia, Palestine and Arabia, where there are no heathen, the Church Missionary Society employs one hundred and nineteen agents, and has spent £23,545 4s. 7d. in the last two years. The net results are nil. In Egypt, last year, there were two "inquirers," one a Negro and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary promised to abstain from robbing for ten days. In Palestine, the one Moslem convert of last year, a weak-minded orphan girl who required constant guidance, and for whom the prayers of all English Christians were invoked, has gone over to Rome and is now immured in a nunnery. In Persia we are told that "a great and wondrous door has been opened for the gospel," but no converts are mentioned, and the door seems to consist of a Persian who reads the Bible, which is one of his own sacred books. I have several correspondents among the Persian Moslems, and they constantly quote the Bible, with which they seem to be almost as familiar as with the Koran.

It is plain that these futile missions should be given up. A few Eastern Christians may be perverted, but the missionaries make no way among the Mahomedans. To extort from Sunday-school children their hoarded pence for the ostensible object of converting "the poor heathen," and to spend nearly £12,000 a year in fruitless missions to lands where there are no heathen, seems to me to be almost a crime, the crime of obtaining money under false pretenses. Last year, when I called attention to this waste of resources that might better be applied elsewhere, say in Southern India or Santalia, where the results are encouraging, Dr. Bruce, the chief offender, answered me by a cry for larger sums to be expended in his resultless enterprise.

So much for quantity, and now what is the quality of the converts. Mr. Johnston, the well-known African traveller, who is our Vice-Consul in the Cameroons, says, "In many important districts where the missionaries have been at work for twenty years, they can scarcely number, in honest statistics, twenty sincere converts. In other parts, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all

the drunkards, liars, rogues, and unclean livers in the colony. In the oldest of our West African possessions all the unrepentant Magdalenes of the chief cities are professing Christians, and the most notorious one in the place boasts that she "never missed going to church on a communion Sunday."

Three years ago in a nominally Christian village, a quarrel broke out, and not a few were killed. The victors cooked and eat the bodies of the slain. As a punishment, the native pastor announced that they were "suspended from church privileges." Cannibalism is punished by temporary exclusion from the Holy Communion! Of the native pastors Mr. Johnston says, "With a few very rare exceptions those native African pastors, teachers and catechists whom I have met have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy and a profane display of 'mouth' religion, which to an honest mind seemed even more disgusting than the immorality itself." In the *Times* I publicly challenged a contradiction of Mr. Johnston's statements, but none has been forthcoming. These are the reports of lay travellers. Occasionally we get similar testimony from missionaries themselves. Mr. Hall, a missionary from the Church Missionary Society in Bengal, writes of one village, "Alas! I must confess that neither reader or schoolmaster have much influence with the people. Both are in the habit of drinking; the schoolmaster has been dismissed for bad conduct. Drunkenness, quarrelling and fighting are of frequent occurrence." Of another village he says, "Alas! I have the same story to tell. There are serious complaints against the schoolmaster. I cannot put my hand on *one* man in our village and say he is truly converted." Of a third village he says, "The people here are openly bad." No wonder that in Bengal, as in Western Africa, decreases are reported in the native Christian adherents. "Doubtless," Mr. Hall adds, "this report will be thought a dismal one, and I know from experience it is not likely to be popular. Reports that cannot speak of success and growth, and anecdotes of conversion, are not taking to the public mind."

The converts are few, and many of them of bad quality. It is best to face boldly the fact that missions as now conducted are less successful than we could wish. Why do they fail? I will first take the apologies offered by the missionaries and then give the explanations of lay observers.

In their annual report the committee of the Church Missionary Society say their failure to convert Mahomedans is because the baleful sway of Islam shuts the heart against the gospel. It would be as logical for Moslems to complain that they have not converted Europe because the baleful sway of Christianity shuts the heart against Islam. Such a pitiful platitude means, if it means anything, that the Moslems do not become Christians because they like their own religion best. And why do they like it best? Let Dr. Legge, a missionary of thirty-four years' standing, speak. He

thinks that we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations. Bishop Steere thought that the two greatest hindrances to success were the squabbles of missionaries among themselves and the rivalry of societies—there are two hundred and twenty-four of them—who tout for converts.

This internal animosity of Christian sects is well illustrated by the report of Mr. Squires, the local secretary of the Church Missionary Society in the Bombay Presidency, who states that "one of the greatest hindrances in missionary effort" is the existence of so many Christians who do not belong to any of the Protestant societies. Strange to say, the existence of so many Christians is a great hindrance to the spread of Christianity! Mr. Squires, with his 97 assistants, baptised last year 36 adults and 92 children, at a cost of £9,441 7s. 1d., and the converts made by his society, after sixty-six years of labour, do not amount to 2,000, while the devoted Roman priests are converting, educating, and consoling thousands upon thousands, at a nominal cost, which comes, not from any wealthy society, but mainly from the converts themselves. No wonder Mr. Squires is jealous of his successful rivals.

This unwise rivalry of the societies is illustrated by the detailed reports of many of the missionaries. Thus Mr. Hall complains that one of his "inquirers" has been "decoyed" and baptised by a missionary of another society. "Inquirers" take advantage of this rivalry for converts, and put themselves up to auction. Mr. Bell writes that an "inquirer," to whom, pending the inquiries, he was paying a salary of £1 a month, struck for higher pay and went off to a rival missionary to "inquire."

In another case an unusually acute missionary found that one of his inquirers had been pursuing the lucrative profession of going round to mission after mission and getting repeatedly baptised. Of course, after every fresh baptism, he reappears in the missionary statistics as a fresh convert. Dr. Bruce has complained that we do not succeed because the sums spent on missions are insufficient. It would rather seem that the floods of money which are poured out are the cause of much of the weakness of the missions.

It is curious to note that the most costly missions are frequently the least successful, while, on the other hand, those on which the smallest sums are spent show the best results.

It is not always easy to compare the results with the expenditure, as in the reports of several societies the tabulation of results does not apply to the same geographical areas as the tabulation of expenditure. Two missions, one prosperous and the other ineffective, are sometimes lumped together in the accounts so as to bring out a delusive general average. Thus about two-thirds of the native Christian adherents of the Society for the Propagation of the Gospel in the vast regions of Bengal and the North-West Provinces

are to be found among the Kols who inhabit the small hill district of Chota Nagpore, which is an almost invisible speck on an ordinary map, but it is impossible to ascertain from the published accounts whether the eleven fresh converts who have been added to the 772 native Christians in the North-West Provinces have cost less or more than the 298 converts added to the 12,746 native Christians in Chota Nagpore.

It is the same with the reports of the Church Missionary Society. The expenditure on the 56,648 native Christians in Tinnevely is lumped with the expenditure on the 2,561 native Christians in Madras.

But where materials are supplied for forming such comparisons it would appear that missions relatively unsuccessful are more costly than those which exhibit the best results. Thus we are able to compare the Bombay and Travancore missions of the Church Missionary Society. Each cost about £6,000, Bombay the most, and each has seven European missionaries on its staff. In Bombay there are less than 2,000 native Christians, while in Travancore there are upwards of 20,000. In Bombay there are under 1,000 communicants, in Travancore over 6,000. In Bombay last year there were 128 baptisms, in Travancore 957.

Or compare the Punjab and South Indian missions of the same society. Each cost about £16,000, the Punjab the most, and each has about twenty European missionaries. In the Punjab there are less than 3,000 native Christians, in the other upwards of 67,000. In the one there are under 700 communicants, in the other over 14,000. In the Punjab the baptisms are less than 600, in South India more than 3,000. In the small district of Tinnevely the results are as great as in all the rest of India put together.

It is plain that the expenditure bears little or no relation to the results. The cause seems to be twofold. In the successful missions the native pastors are zealous and numerous, a few Europeans being employed to guide and superintend them. In the unsuccessful missions the Church is exotic, and the costly European missionary fails to secure results which are easily attained elsewhere by native labourers of the right sort. The second cause seems to be due to race. The aboriginal Hill tribes and the Dravidian races of Southern India seem to be far more open to Christian teaching than the Hindus and Moslems.

Sir William Hunter, the most competent of experts, does not expect any large accessions from Islam or orthodox Hinduism, but he tells us that there is in India half a million of low-caste or aboriginal tribes who are certain to be ultimately won over to one of the three higher faiths. Here then there is a promising field. Common sense would dictate the wiser course of concentrating our efforts on the Dravidians of the south and the non-Aryan Hill tribes of the north, who if once won over to Hinduism or Islam become inaccessible to the appeals of the Christian missionary, and not to waste our resources and the precious fleeting years on the

Moslems and high-caste Brahmans on whom we make no apparent impression.

It was the opinion of Bishop Steere that the success of a missionary depends on his acceptance of the outward features of the native life. The preacher's hut, his goods, his dress, his food, should be the same as those of the natives. European missionaries fail because they attempt to make Asiatics or Africans into middle-class English Philistines, which they never will be. Islam succeeds better than Christianity largely because it leaves the people, Asiatics or Africans, undisturbed in all the outward circumstances of their lives. In the most successful missions, such as those of the Wesleyans to Fiji, where in some circuits 98 per cent. of the natives are enrolled, or the missions of the London Missionary Society in Madagascar or Polynesia, or the missions of the Society for the Propagation of the Gospel in Chota Nagpore, or of the Church Missionary Society in Tinnevely, the cause of success is obvious. The mission has not been a feeble exotic, but natives have been taught by natives.

It has been well said that the teachers who would appeal successfully to Asiatics or Africans should be as unlike as possible to English rectors or dissenting ministers. Efforts modelled on the pattern of an Islington district are doomed to failure. The man who can best touch the hearts of Indians must be a celibate and an ascetic, abstaining from alcohol, living like the natives on rice, receiving no payment, either a mendicant or working with his own hands, giving up everything that makes life comfortable, converting, not by argument, but by exhibiting in practice that absolute self-renunciation which is the only language the natives can understand.

Whether the efforts of the Salvation Army in India will be permanently successful it would be premature to say, but at all events they show a better comprehension of the way in which Indians can be reached than the professional married missionary of the old type. Mr. Tucker, their leader, has given proof of his sincerity by surrendering a lucrative post in the Indian civil service. He heads a barefooted regiment of 200 soldiers, who go for life, who give up everything they have, who receive no payment, but are content with a bare subsistence. They abstain from the flesh of animals, the slaughter of which is an abomination to the Hindu; they touch no alcohol; their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Like the natives, they oil their bodies with colza oil, they go barefoot, with turbans to protect them from the sun, and their dress is a few yards of calico, costing about five shillings. The whole maintenance of each missionary does not exceed two shillings a week, or five pounds a year. Like the successful Moravian missionaries in South Africa or the West Indies, their object is to become natives, to live among the natives exactly as the natives live, simply exhibiting a nobler life and higher aims. They have only two rules—constant prayer and absolute seclusion from all contact with the English. The

English despise the natives, and the natives hate the English for their arrogance. The Salvation Army treats the natives like brethren. They do not scatter their forces, but go in bands of forty or fifty together. They never argue or discuss doctrines, or go into the "evidences" of Christianity. They exhibit the ascetic life which appeals so strongly to the Hindu. They say, "see what our religion does for us, how happy it makes us, and how it enables us to despise poverty and conquer the troubles of the world, how it makes us contented and cheerful and free from sin." The natives like the drums and the tontoms, the lively singing, and the bright banners and the processions, and follow them in crowds, while they find the Church Missionary Society services on the Islington model dull and slow. It may not be a high ideal of religion, but it appeals to Indians, just as it appeals to the least educated classes at home.

The Salvationists believe that only Asiatics can appeal successfully to Asiatics. They adopt the outward life of Asiatics, and abjure European dress, European food and European customs. We can see the good sense of this. Would a Chinaman with his pigtail, feeding on snails, birds' nests and lizards, have any chance of converting English ploughboys to Buddhism? They would simply laugh at him or detest him. And an English missionary in a black coat, eating pork or beef, which is as much an abomination to a Hindu as a lizard to an Englishman, has about the same chance of converting an Indian peasant. To try and make Asiatics into Europeans as well as Christians, is as though a Chinese missionary strove to make Europeans into Chinamen as a preliminary to making them into Buddhists. The Salvation Army also shows its wisdom in refusing to argue or discuss the evidences for Christianity. India will not be converted by Paley's *Evidences*, but by the exhibition in practice of the superiority and beauty of the Christian life. A clever Hindu will beat a half-educated missionary in argument. Mr. Routledge, formerly editor of *The Star of India*, and one of the Indian correspondents of the *Times*, tells us that at a dinner he heard a baboo (clerk), standing behind the table, completely defeat a missionary who was one of the party. The baboo, he says, beat the missionary out and out in downright hard reasoning, never losing his temper for a moment.

Mr. Routledge once examined the advanced students in a missionary college in the presence of the principal. He asked, "Does the Christian education given in these colleges tend to make Christians?" "No." "Do you believe in the Christian religion?" "No, no, no!" with one solitary "Yes." "Why?" "We don't believe in the Incarnation or the Atonement." Vast sums are frittered away on such colleges.

Sir William Hunter has explained to us why the controversial method fails with the Hindu. He tells us that an argument between a Brahmin and a missionary seems to the populace to resolve itself into a wrangle as to the comparative merits of the Hindu

triad and the Christian Trinity, and the comparative evidence for the incarnation of Krishna and the incarnation of Christ. The uneducated native, if he is to have a triad and an incarnation, prefers to keep his own. As for the educated natives, the missionary colleges have undermined his belief in the Hindu triad and the Hindu incarnation, and he thinks that all triads and incarnations belong to a state of mental development which he has passed.

The principles of the Salvation Army—absolute self-renunciation, voluntary poverty, and conformity to the conditions of native life—have been the distinguishing features of successful missions. In spite of the widest theological differences, success has uniformly attended missions conducted on such methods. To this must be attributed the wonderful triumphs of the Moravians, and of Xavier and the early Jesuits. In spite of the prodigal expenditure of the Protestant societies, three-fourths of the native Christians in India are descendants of the converts of the early Jesuits.

In those districts where Xavier labored, 90 per cent. of the native Christians are Roman Catholics. In Travancore alone there are half a million of them, twice as many as the two Church of England Societies can claim in the whole of Africa and Asia.

The same conception of the fundamental conditions of successful missionary enterprise is shown by the Oxford Brethren at Calcutta, who, like the Jesuit fathers, lead lives of apostolic simplicity and of the greatest austerity and self-denial; but they are few in number and their work is on a small scale. The true principle of missionary effort is also exhibited in the Universities' Mission to Eastern Africa. None of their missionaries receive any stipend; their passage out and home is paid, and they are allowed to draw £20 a year for clothes. It is their privilege to be allowed to work for the love of God and man. We find men of high endowments, and many of them of fair university attainments, sacrificing a career at home, and giving themselves, with high-minded devotedness, to the work. Hence we get real results.

Sir W. Hunter reminds us that for the last twenty-four centuries every preacher who has appealed to the popular heart has cut himself off from the world by a solemn act, like the Great Renunciation of Buddha. He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. Our missionaries have not these qualifications. He tells us that the natives regard a missionary as a "charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and little ones in a pony-carriage.

The pony-carriage is obviously fatal to the missionaries' influence. If St. Paul, before starting on one of his missionary journeys, had required St. James and a committee at Jerusalem to guarantee him £300 a year, paid quarterly, and had provided himself with a shady bungalow, a punkah, a pony carriage, and a wife, he would not have changed the history of the world.

Another cause of failure which has been pointed out by Bishop Steere is the inferior quality of the material. He complains that we take men of an inferior social class, governed, sent out, and paid by a superior sort of men formed into a committee in London, with a set of examiners to see that the inferior men are not too inferior, and a set of cheap colleges where the inferior men may get an inferior education, and a set of inferior bishops to give them a sort of inferior ordination, and then expect them to achieve results which can only be expected from men of the highest quality.

Half-taught men, Bishop Steere says, such as the so-called mission colleges turn out, are much more likely to be useful in England to preach to those who share their ignorance and their prejudices than among nations whom the cleverest among us only imperfectly understand.

Naturally these inferior and ill-educated men are narrow and bigoted, of a type who would not be ordained by any English bishop or thought good enough for the curacy of a country village in the Fens, and these inferior men are sent to do the difficult work of preaching in Tamil or Swahili, and coping with the acute intellects of Hindus and Moslems. No wonder they fail miserably. Mr. Aske, of the Buganda Mission, says that considering the material that is sent out, the marvel and miracle is not that so little is done but so much. Send out, he says, some good men instead of half-educated, wholly unfit persons. You set down one or two illiterate, injudicious missionaries among two or three millions of heathen, and then expect results!

Staying in a country house with a munificent supporter of the Church Missionary Society, I was told that a devoted young man, studying at one of the missionary colleges, was coming on a visit to his patron. He arrived. I was surprised not to see him at dinner and asked if he was ill. My kindly host explained that, being the son of the blacksmith in the neighboring village, the butler objected to wait on him, and that he found it more pleasant and congenial to dine in the servants' hall.

Such men get £300 a year and a social position which they could have got in no other way. In India they become sahibs, which cuts them off at once from any real influence.

Mr. Routledge says if the missionaries would succeed they must cease to be sahibs, and become the brothers of the people. He describes the native catechist walking humbly three or four steps behind the missionary, not daring to walk abreast of him. The Roman Catholic missionaries succeed better than the Protestants because they abjure sahibism, and because they cast in their lot with the people, and depend on their offerings for subsistence.

I believe our methods are not only unsuccessful but altogether wrong. We must return to those methods which were crowned with such marvelous triumphs in the centuries which saw the conversion of the Roman Empire and of the Northern nations. The modern method is to hire a class of professional missionaries—a

mercenary army, which like other mercenary armies, may be admirably disciplined and may earn its pay, but will never do the work of the real soldiers of the cross. The hireling may be an excellent hireling, but for all that he is only a hireling.

If the work is to be done we must have men influenced with the apostolic spirit, the spirit of St. Paul, of St. Columba, St. Columbanus, and St. Xavier. These men brought whole nations to Christ, and such men only, if such men can be found, will reap the harvest of the heathen world. They must serve, not for pay, but solely for the love of God. They must give up all European comforts and European society, and cast in their lot with the natives and live as the natives live, counting their lives for naught, and striving to make converts, not by the help of Paley's *Evidences*, but by the great renunciation which enabled Gautama to gain so many millions of disciples. As one of the greatest of missionaries has said, the best preachers are not our words, but our lives; and our deaths, if need be, are better preachers still. We must hold up the spectacle of devoted lives to enable the people to understand the first elements of the Christian faith.

General Gordon, in one of his last letters, has told us the same hard truth. Writing from Khartoum, he says in his trenchant style: "There is not the least doubt that there is an immense virgin field for *an apostle* in these countries among the black tribes. But where will you find an apostle? A man must give up everything, understand—*everything, everything!* No half or three-quarter measure will do. He must be dead to the world, have no ties of any sort, and long for death when it may please God to take him. There are few, very few, such. And yet what a field!" And General Gordon, a zealous Puritan Protestant, if ever there was one, found none but the Roman Catholics who came up to his ideal of the absolute self-devotion of the apostolic missionary. In China he found the Protestant missionaries with comfortable salaries of £300 a year, preferring to stay on the coast, where English comforts and English society could be had, while the Roman priests left Europe never to return, living in the interior with the natives as the natives lived, without wife, or child, or salary, or comforts, or society. Hence these priests succeed as they deserve to succeed, while the professional Protestant missionary fails. True missionary work is necessarily heroic work, and heroic work can only be done by heroes. Men not cast in the heroic mould are only costly cumbrances.

John Williams, of Eromanga, who converted the Polynesian cannibals, was such a hero. The Moravians who, among the Hottentots lived as Hottentots, who took no salaries, but toiled with their own hands for a livelihood, who in the West Indies sold themselves for slaves that they might influence the slaves, were heroes, and they have had the reward of Christian heroes in a plenteous harvest of human souls. But the modern professional missionary, with his punkah and his bungalow and his pony carriage, who

travels first-class, who marries at twenty-three, and is always clamouring to the society for grants for his wife and children, is not a hero, and fails as he deserves to fail.

Bishop Steere writes : " Let me say that all missionaries owe a debt of gratitude to those who call attention to the mistakes and failures of missions."

To him, more than to any man, they owe a debt of gratitude for showing in his own practice the more perfect way. I also in more humble fashion have been trying to point out what are the causes of the undeniable failure of missionary work. From individual missionaries, such as Mr. Mackay, of Uganda, one of the most daring and heroic pioneers of missionary enterprise, I have received the warmest thanks. From the shores of the Victoria Nyanza he writes to tell me that missionaries in the actual field of work look on what I have said about missionary work with sincere sympathy, and not with the bitterness and wrath with which I have been met by the paid secretaries of the missionary societies, who, he says, scorn correction, and never look beyond their own narrow groove. He has bidden me to place these his words on record, and it is with pride and pleasure at being honoured with the approval of such a true missionary hero that I accomplish his behest.

ISAAC TAYLOR.

MISSIONARY FINANCE.

IN my former article I compared the expenditure in certain mission fields with the results claimed by the societies, and endeavoured to show that where the expenditure is most lavish the results are frequently the most disappointing. I also maintained that the methods adopted by some societies seemed more judicious than those of others. To this it has been replied that statistics, even those put forward by the societies themselves, are fallacious—that a mere record of conversions and baptisms is no real test of the work done or the progress made.

I will therefore turn to another test of efficiency to which this objection does not apply, and I will examine the home expenditure of two typical societies, and compare the cost of collection and management of funds, and the systems of audit and accounts.

In the former article I took the Church Missionary Society, whose operations are larger than those of any other society in existence, as a typical instance of the modern method of employing salaried professional missionaries, and I took the Universities Mission to Central Africa as a type of the old apostolic method of employing missionaries who are not attracted by the offer of any temporal advantages, but who serve from no other motive than the love of God.

It so happens that these two societies are also the best representatives of two opposite methods of raising funds, and of keeping, auditing, and publishing accounts. The one makes lavish use of paid agency and a costly secretariat, the other relies mainly on voluntary and unpaid efforts. In the one case the account of the expenditure is vague and to a great extent delusive, in the other it is explicit and precise. This comparison will, I think, tend to show that in the case of the society whose labours in the mission field are the more judicious and efficacious, the home expenditure is also more economical and satisfactory. I take these two societies merely as representatives of two opposite systems. I believe the managers of both are actuated by the best intentions, there is no

imputation of any but the highest motives ; it is merely the practical question of the relative efficacy of the methods they have adopted.

I have had a lengthened correspondence with the secretaries of both societies. In the case of the Universities Mission every inquiry was frankly answered. It is plain that they think they have nothing to conceal or justify, they are anxious that everything should be known, apparently believing that the better their plans were understood, the more they would commend themselves to those interested in the success of missionary work. They also gave me full permission to publish what I liked, and even drew up a balance sheet in a new form which I suggested, classifying the various items of expenditure under different heads. In the case of the Church Missionary Society the correspondence was less satisfactory. I pointed out that the balance sheet did not balance, that the real cost of collection greatly exceeded that stated in the balance sheet, that enormous sums raised and expended for missionary work were omitted from the balance sheet, that the audit did not appear effective, that the tabulation of results did not apply to the same geographical areas as the tabulation of expenditure, and that the society did not appear to be exercising efficient control over the expenditure in the missions or over the home expenditure on the collections of funds.

I much regret that I am unable to publish *in extenso* the letters written to me by the lay secretary in reply to these remarks. My request to be allowed to give publicity to the explanation of the secretary was naively and artlessly refused on the curious ground that it "could not fail to mislead those interested in the matter." If, therefore, I have been misled, I cannot accept blame for any erroneous or misleading statements. I asked, as in the case of the Universities Mission, for a more explicit balance sheet, showing how the money had been actually expended, but I was told that no account of the actual expenditure in the missions had ever been printed, and that certain missions had not even sent in returns. I was told that I might examine the books myself, or employ an accountant at my own expense to make out a correct balance sheet, but as the society already expends £26,111 7s. 4d. on the collection and administration of funds I did not feel inclined to accept the generous proposal.

It appears that a sum, which I estimate at about £66,000, is excluded from the balance sheet for three reasons: because some of the returns have not been sent in; because it is in foreign currency which it would be troublesome to reduce to sterling; and lastly, because the home and the mission accounts refer to different financial years. I have only to remark that if in the accounts of an Indian railway company the fares received in rupees, annas, and pice were excluded from the accounts because it was too troublesome to reduce them to sterling, or because some of the station-masters had sent in no accounts, the shareholders would have

reason to complain. The statistics as to number of missionaries, of baptisms, and of converts are made up to June 1st; the published accounts which do not represent the expenditure, but only the drafts on the home-treasury, are made up to March 31st; while the real accounts, which are never published, are made up to December 31st. It is much as if a railway company made up its expenditure to one date, its financial position to another, and the accounts of the passengers carried and of the train-miles run to a third.

The accounts of the Church Missionary Society as published are illusive. It is impossible to ascertain the nature of the expenditure, or even to compare the expenditure with the results, as they refer to the different periods. It is not too much to ask that the accounts published should be the real accounts, that they should include all moneys expended and received, and that they should refer to the same geographical areas as the statements of results.

I do not see how the society can exercise any real control over the vast sums locally raised in their missions. These sums I am told "do not enter into the system of home-audited accounts," and the secretary regrets "that several important missions have rendered no returns of sums locally raised." As to the magnitude of these sums there is no question. Thus in the report for 1888 we are told that the Punjab and Sindh mission has sent in "no returns," while from the report of 1887 it appears that the sum locally raised in this mission in the preceding year was rupees 125,777 8a. 9p., and the exchange is taken at 1s. 6d., giving the sum of £9,433 6s. 4d. From Ceylon there are also "no returns," but £6,093 5s. 6d. was locally raised in 1884. A large portion of these sums consists of the subscriptions to the society of Indian civil servants, and I suspect, though from the accounts it is impossible to ascertain, that much of it is employed in paying converts, those "rice Christians" or "rupee Christians," as they are called, whose existence so seriously discredits the genuine results of the labours of the missionaries. From a comparison of the reports of different years, I compute that at least £65,739 18s. 3d. is locally raised, but even this is exclusive of the sums raised in certain missions. The amount contributed at home and abroad which does not appear in the balance sheet must I think amount to at least £68,000. I must regret that I have been obliged to rely on my own imperfect estimates, as I have not seen my way to employing an accountant to ascertain the actual amount.

In addition to the sum of nearly £66,000 locally raised, £144,808 17s. 1d. has been sent out from England. As to how these vast sums are expended no reports are published. On asking for a statement such as that supplied to me by the Universities Mission, I am told that "no account of the actual expenditure in the missions has ever been printed." There is no question, as far as I can see, as to the integrity or *bona-fides* of the officials, but the published accounts are so framed as effectually to baffle any inquiry as to the wisdom, or otherwise, of the outlay, and from the looseness

of the audit it would, I imagine, be difficult to check misappropriation. I have been told that some years ago certain missionaries were unable to account for sums they had received to be expended in their missions, as they had kept no separate accounts of their private and agency expenditure.

On asking for an explanation of the curious item entitled "difference" which appears in the accounts of certain years, I am told that "it means that there is an error somewhere" in the accounts, "but where we have not yet been able to discover." But "but we are satisfied that the ultimate total is correct." That is they are satisfied that though the accounts show that a certain sum was received, the actual sum received was different. Seeing that £9,658 0s. 5d. is charged for "administration of funds" it might not have been inequitable to have surcharged the deficiency on the accountant. Very possibly the error merely lies in the addition, as a column of figures which I chanced to add up turned out to be added wrong. But unfortunately this error was the wrong way, and if rectified would only have increased the "difference." Certain sums specially subscribed for special purposes have been diverted to other purposes. For example, £8,783 16s. 7d. was last year subscribed for building a Home for the children of missionaries, but £16,320 8s. 10d. was expended, the balance being "conveyed" from other special funds, which have been temporarily used to make up the deficiency.

I have been fairly puzzled to account for the way in which the "investments" are set down. In one and the same balance sheet some are taken at par, others at the market price, others are at neither. Thus L. N. W. stock is taken at par, though it stands at 168, G. N. at 127 5 12, which probably represents the market price, and N. E. at 101 1-8, which is neither par nor market price, which is now 157. Messrs. Turquand & Co., the accountants, receive £84 for auditing one of the balance sheets, but their certificate is a curiously guarded document, and as they do not state that the expenditure is vouched, but only say that it is taken from the society's accounts, and as they do state that no returns have been sent in as to certain assets, and as expenditure of many thousands is "not included in the society's system of home audited accounts," and as the accounts do not tally with the cash in hand, this costly audit does not seem to be of as much practical value as it might otherwise have been.

There is not the least imputation of malversation; in fact the blunders are quite as often against the society as in its favour, the accounts giving the impression of transparent honesty; with, it must be confessed, a slight flavour of ineptitude for business. As an exhibition of philanthropic Christian zeal the balance sheet is magnificent, but it can hardly be called finance. The management of a concern of such magnitude, involving an expenditure of £300,000 a year, demands financial capacity of a high order, not usually possessed by amateurs. To a large extent it is the absurd con-

stitution of the society, which was framed for a condition of things wholly different from that which now exists, that is answerable for these shortcomings. Every clergyman, and there must be thousands of them, who subscribes half a guinea to the funds of the society, becomes a member of the committee, and is entitled to take his seat, and vote on any matter that interests him. How would the affairs of the L. N. W. prosper if every shareholder could attend any meeting of the directors, and vote on a question concerning some porter in whom he might happen to be interested, or the train accommodation at his own local station. The dividends, I expect, would speedily go down to zero.

With such an unworkable constitution it speaks volumes for the society, not that there should be a few matters calling, as I think, for amendment, but that the society should, on the whole, have accomplished so much good work as it has undoubtedly achieved.

In turning from the accounts of the Church Missionary Society to those of the Universities Mission who feels in another atmosphere. Everything is business-like. The balance sheet is audited by a member of the same eminent firm of public accountants, but the certificate is without cautious qualifications, and the auditor states that the expenditure is vouched. The amounts received in the mission are accounted for, and no insuperable difficulty has been found in reducing rupees to sterling, 6s. 11d. being entered as profit on exchange, and the year ends with a balance in hand instead of excess of expenditure over income of £16,826 19s. 8d., as in the case of the Church Missionary Society.

The secretary of the Universities Mission has drawn up for me, in a form which I suggested, a statement of the way in which the money is expended, and which, if adopted by the Church Missionary Society, would, I think, inspire increased confidence among their supporters. I omit shillings and pence :

	£
Building (including land, bricks and mortar, furniture, &c.) ..	3,119
Transport (passages, freights, outfits)	4,262
Food (housekeeping expenses for 91 adults and about 400 children)	6,390
Medicine (drugs and doctors' salary)	1,437
Plant (machinery, tools, &c.)	743
Salaries	796
Furloughs (for sick missionaries)	929
Administration (office expenses in London and collection of funds)	1,197
Payment of converts	0
	<hr/>
	18,873

I am assured that no converts are paid for nominal services, for which the expenditure of the Church Missionary Society is supposed to be very considerable. These rupee Christians, as they are called in India, are obviously a fatal source of weakness. Every convert of the Universities Mission pays rent for his house and

garden, and if he works for the mission he is only paid the current rate of wages. The colony of adult freed slaves at Mbweni is self supporting. The printing press is actually a source of profit to the mission.

One great point of difference between the two societies is the cost of the collection and management of funds—office expenses, in short. On these items the Church Missionary Society spent £26,111 7s. 6d., besides a local expenditure which I estimate at nearly £3,000, but which does not enter into their system of accounts, and over which they allege that they have no control. The cost on the sum collected would be a little over 11 per cent., or probably 13 per cent. if the real cost of collection and management were stated. The Universities Mission spent on these items £1,196 11s. 6d. or under 8 per cent., although the office expenses of a small society are proportionately greater than those of a large one.

Excluding office expenses, for the mere collection of funds the cost of the Church Missionary Society is ostensibly 7.4 per cent., the real cost being probably 9 per cent. while the cost of collection to the Universities Mission is 1.6 per cent. The difference is more striking when we compare the cost of collection and management of funds with the number of European missionaries employed. For each European missionary employed the Church Missionary Society spent £79 last year in the collection and management of the funds, or if we take the figures for the preceding year and add an estimate for the expenses not in the balance sheet, the cost will approach £100. The Universities Mission spent £19 a year for each missionary on the same items.

We may ask how this enormous difference can be accounted for. Very much, it would seem, by the expenses of what Bishop Steere called "the rotten deputation system." In addition to much unpaid voluntary work the Church Missionary Society has twenty-one local secretaries, and eleven missionaries employed on deputation work, who cost last year £10,194 0s. 5d., or an average of £318 11s. 3½d. each; or if we include the expenses of a secretary to manage the secretaries, £367 4s. 6¾d.

Now take the Universities Mission. They have sixty-six local secretaries, who cost the society £37 1s. 5d., or an average of 11s. 3d. each. In one case the work is done gratuitously by zealous friends, the expenditure being chiefly for postage stamps, in the other case there are the salaries and allowances. One lady collected £2,346 9s. 2d at a cost of £12 9s. 9d.; another collected £315 5s. 2d. for £1 10s. This partly explains why it costs one society about £80 to raise the money for each missionary, while the other does it for about \$20. For each European missionary the Church Missionary Society spends about £30 in management. If the management and control were entrusted more largely to the colonial bishops, who are on the spot, and are the proper persons to exercise it effectively, the Church Missionary Society would not need to keep up a quasi-episcopal staff of secretaries in Salisbury

Square at a cost equal to the salaries of two English diocesan bishops.

On the other hand the management and control of the missions practically costs nothing to the Universities Mission. Bishop Smythies has a stipend of £300 a year from the Colonial Bishops' Fund, but I hope I am violating no confidence in saying that at the time of his consecration he very nobly made arrangements for turning over the whole of it to the mission, so that he has nothing which he can call his own, either from the mission or from the endowment of the see, but he lives and shares alike with the missionaries under him. Naturally they follow his example. Each is allowed to draw a sum not exceeding £20 a year for clothes and personal expenses, but no one except the treasurer knows how much each missionary draws, and I find that last year 59 missionaries drew £796 in all, or an average of £13 9s. 8d. each, instead of the £20 they might have drawn, while one of them at his own expense built a new wing to the girls' schools at a cost of £200.

The notice to intending candidates for the Universities Mission reads as follows:—

“The Bishop is quite unable to offer any inducement in the way of salary or periodical holiday, ultimate pension, or temporal advantage of any kind; it is necessary that those who join the mission should do so with the single desire to live for, and willingness, if it be so, to die in their work, because it is Christ's.”

The Bishop only offers a free passage, lodging, and board at the common table, and £20 a year for clothes and personal expenses, and a passage home if health requires it—not else.

On these terms, bare subsistence, with no pecuniary inducements, the Universities Mission gets a higher class of men than the Church Missionary Society, which offers ample salaries and pensions, and liberal provision for wife and children. In fact the absence of pecuniary inducement rids the society of all the bad bargains of other societies—young men who want to marry as soon as they are ordained, and who seek an immediate income and a social position. On the other hand, the services of the missionaries of the Universities Mission are practically gratuitous. Hence the small cost at which the work is done, while the motives of the workers being beyond all suspicion, the work is more zealous and efficient. No one goes out to Zanzibar unless his whole heart is in the work.

Let us now take the total expenditure of the Church Missionary Society and the Universities Mission, and divide it by the number of European labourers employed, and we shall see what the work of each labourer really costs. The Church Missionary Society owns to an expenditure of £238,157 19s. 7d., and there is an expenditure which I estimate at about £68,000 which does not appear in the balance sheet. Last year 333 European missionaries were employed, and 309 during the previous year, so that the total expendi-

ture per European missionary is between £900 and £1000. The same calculation for the Universities Mission gives £254 for one year, and £225 for the other—say £240 on an average. For each European missionary the expenditure of one society is about four times as great as the other. In each case a share of the expenditure on building, freight, passage money and home charges is included.

The actual cost for the maintenance of each missionary of the Universities Mission seems to be about £88. To arrive at this I have taken the station at Kiungani, where the maintenance of 7 missionaries and 100 boys came to £1,135. One missionary and 14 boys cost therefore £162 2s. 10d., and taking the boys at 2s. a week it leaves £88 for the support of each missionary. How much is the actual cost of each missionary of the Church Missionary Society probably no one, not even the secretaries, can say, but we may probably take the average salary at £300, and perhaps add another £200 for allowances for wife, children and prospective pension, bringing the total up to about £500.

This brings us to the fundamental difference between the systems of the two societies. The missionaries of the Church Missionary Society, as a rule, marry young, they are offered liberal salaries, pensions, and provisions for their wives and children. The distinguishing feature of the Universities Mission is that their missionaries are celibates.

Out of sixty-two only three are married. There are no allowances for their wives as such, but only as members of the staff; and there are no allowances for children. There are no pensions either for themselves or their widows.

Now it is the system of married missionaries which makes the Church Missionary Society so costly. For the same sum the Universities Mission is able to employ four times as many missionaries, and presumably to do four times as much work. If the Church Missionary Society were to adopt the rules and the financial methods of the Universities Mission, probably more than £200,000 a year would be set free for additional effort.

Whether missionaries should be celibates or married men is a difficult question, and there is much that may be said on either side. In favour of matrimony it is urged—

1. That a woman's influence is needful for teaching girls. It is replied that this influence can be as well or better exercised through sisterhoods.

2. That missionaries feel lonely and want society. It is replied that brotherhoods of men living in community are much more effective than isolated missionaries.

3. That scandals are prevented. It is replied that the serious lapses from morality which we have lately had to deplore have not occurred among celibates, but among married missionaries and widowers.

4. That St. Peter was a married man. It is replied that St. Paul, a much more successful missionary, was a celibate.

5. That celibates get restless, and come home after a few years. The answer is that married missionaries constantly resign because the climate does not suit their wives, or because the wives do not wish to be separated from their children. With a married couple the chance of necessary resignation on the ground of health is obviously increased.

6. The real argument for married missionaries is not usually avowed. It is that the Society cannot get the requisite number of men without offering the opportunity of early marriage as a bribe. The reply is that the Universities Mission does get men who are willing to go out as celibates. Therefore they get, so to speak, the pick of the missionary market; they get men zealous, devoted and single-hearted, free from the least suspicion of the taint of worldly motive.

As to the relative cost of the two systems there is no dispute. Last year the Church Missionary Society spent £16,320 8s. 10d. on a Home for missionaries' children, besides £8,611 10s. 11d. on the children, while of the £13,339 12s. 5d. spent on outfits, passages, and sick allowances probably two-thirds—judging from the expenditures on such matters on the Universities Mission—was for wives and children. Let us say £8,000 to be within the mark. Then, while the cost for food and clothes of a celibate missionary in the Universities Societies is under £100, that of a married missionary of the Church Missionary Society cannot, as we have seen, be put at less than £300, while some good observers reckon it at £500. We may take the saving on this head at £60,000, at least on the 333 missionaries of the Church Missionary Society. Hence last year the Church Missionary Society would have had £93,000 more to spend on direct missionary work. The number of missionaries might have been doubled if the plans of the Universities Mission had been adopted. The objects are so different that it is hardly possible to compare the Society for the Propagation of the Gospel with the Church Missionary Society. The Society for the Propagation of the Gospel, with 482 European clergy, spent last year £3,782 15s. 4d. on pensions, furloughs, children, passages, and outfits. The Church Missionary Society, with 261 European clergy, spent on the same items £30,935 11s. 5d., without reckoning the £16,320 8s. 10d. spent on the Children's Home. The proportionate outlay of the Church Missionary Society on the same scale as the Society for the Propagation of the Gospel would be £2,050, showing a saving of more than £28,000. In such matters the practice of the Society for the Propagation of the Gospel is intermediate between that of the Church Missionary Society and the Universities Mission.

Doubtless the celibacy of the Roman Catholic missionaries affords an explanation of the small cost at which they are conducted, and probably also of their comparative success. All the great apostolic missionaries—the pioneers of missionary enterprise—were celibates. St. Columba, St. Columbanus, St. Aidan, St. Chad, St. Gall, St. Paulinus, St. Boniface, St. Methodius, and St. Francis Xavier were

celibates. The greatest of them all, St. Paul, gives a sufficient reason for his own practice: "He that is unmarried careth for the things that belong unto the Lord, how he may please the Lord, but he that is married careth for the things that are of this world, how he may please his wife."

In the case of many modern missions there is an additional reason for self-denial in this respect which did not exist in the case of St. Paul. The climate in the surroundings of savage life render many mission stations, especially in Equatorial Africa, wholly unfit for the residence of young English wives. A modest, pure-minded English girl cannot live unscathed among almost naked savages, with their brutish habits and habitual indecency of speech and action. Then again the mortality among the wives of missionaries is terrible. Many go out only to die. Africa is strewn with the graves of missionaries' wives. In childbirth they are far removed from a mother's care or even from medical assistance, and they have to rely on such aid as can be rendered by some clumsy native midwife. It is unjustifiable and selfish cruelty for a missionary to take a young wife to places beyond the last outposts of civilization, with a climate deadly to Europeans, and where children who survive their birth must be reared in presence of the brutal animalism of savages with no sense of decency or shame. It is an unwarrantable degradation to bring up young children amid surroundings of indescribable obscenity.

It has been well said that an African mission is a campaign, and soldiers do not take wives with them into battle. Dr. Cust, a member of the committee of the Church Missionary Society, tells us that after witnessing the sorrowful spectacle of a long succession of young wives passing through the committee room into African graves, he has vainly protested against such unwarrantable and useless sacrifice of life. Indeed, it may almost be said that a man so selfish as to take a woman he loves to such a fate is hardly fit to be accepted as a missionary. It is such men—not the celibates, but the widowers and married men—who have been the cause of recent scandals. And a man who cannot be trusted among repulsive African negresses without the safeguard of matrimony cannot be said to have a true missionary calling.

For my own part I do not think any very hard and fast line can be laid down. For pioneer work in savage lands and deadly climates no married missionary should be accepted. But in well-established missions in more healthy regions, such as Polynesia, New Zealand, Madagascar, or Tinnevely, the case is different. But it is just from these districts that Europeans should as soon as possible be withdrawn, in order that the Church may become native and not exotic.

In any case missionaries, like Indian civilians or officers in the army, should not take out wives when they first join. They should wait till they have mastered the language and learnt their work. After ten years of celibate service a year's furlough might be granted,

and then if a woman of mature age were chosen the mortality among missionaries' wives might not be so great, while the number of children to be provided for by the parent society might probably not be so excessive.

It is I think very much to be regretted that societies, such as the Colonial and Continental, the Society for the Conversion of the Jews, and the Church Missionary Society, whose methods and financial management are most open to criticism, should be mainly supported by men who belong to one school of thought, while the societies which represent the opposite pole of opinion, should be managed on sound principles. It is important that the school of thought represented by the Church Missionary Society should be as well represented in the mission field as it is at home. Therefore I am especially anxious that the Church Missionary Society and the Colonial and Continental should reduce their home expenses in something like a fair proportion to their expenditure abroad, and that they should publish accounts which would inspire greater confidence among their supporters. If this is not done, if they do not speedily set their houses in order, the subscriptions of men of the world and men of business who have no decided party bias, but who simply desire to subscribe to the best managed agencies, will infallibly be transferred to societies which keep unimpeachable accounts, and spend the largest proportion of their income on actual work.

The question is whether, in addition to the pressure of opinion, there is any practical way of enforcing such reforms as may be needful. The subscribers, for the most part, are unorganized, and have little real power. But we have an instructive analogous case of the way in which reforms may be brought about. Great abuses in hospital management were remedied by the institution of the Hospital Sunday Fund, which was distributed among the London hospitals by an impartial committee in strict proportion to the effective work which each hospital was doing, any hospital not managed on business principles, or not keeping proper accounts, being excluded from all participation. The judicious distribution of the Education Grant among voluntary schools has in like manner been productive of enormous improvement.

Following the same principle, I should advocate the institution of diocesan missionary funds, which should, as far as possible, relieve the societies from the costly work of getting in their subscriptions, and also promote annual collections in all churches on stated days. If this could be done through the rural-decanal organization it would render needless much of the costly machinery of the local secretariate, on which the two great church societies spend yearly about £20,000, which would then be set free for effective work, instead of being squandered in the collection of funds. But this would not be the chief advantage, since the apportionment of the church collections by a diocesan committee would supply a strong motive for sound financial management. Every society which did not account for the whole of its receipts, whose accounts were not properly audited, or

which spent money in the payment of converts should be excluded from participation till such defects were remedied. The grants should be divided in proportion to the effective expenditure of each society in the mission field, office expenses, and perhaps also the pension list and the provision for wives and children, being deducted. Thus the Church Missionary Society, which spends nearly £70,000, at home, and fails to include in its balance sheet some £60,000 received abroad, would obtain less in proportion than the Universities Missions, which accounts for every penny it receives and has a very small home expenditure. Thus, as in the case of the hospitals, there would be a strong motive for reform in all those matters which call for amendment.

If such diocesan missionary funds were established in every diocese it might ultimately become possible to affiliate the English dioceses to definite fields of missionary labour, in the same way that wealthy West End parishes have been affiliated to poor parishes in the East of London. A good beginning has been made by the Cambridge Mission to Delhi, and the Oxford Mission to Calcutta, and the Mission of the United Universities to Zanzibar. The affiliated dioceses should not only supply the money, but should endeavour to find the men, and the men who had been sent out by any diocese should, on their return, be considered not to have forfeited their claim to promotion in that diocese. There would thus be more special knowledge, while greater sympathy and interest would be excited at home.

It might thus be possible also to extend what has been called the comity of missions. There is abundant work for every agency, and the work would be better done if there were less rivalry among the societies, and if each of them had a clear and defined field of labour. Fiji might be left to the Wesleyans, Madagascar and Tahiti to the London Missionary Society, and some West Indian Islands to the Baptists; while certain districts in Southern India, where Xavier established a clear claim as the pioneer of missionary work, might well be left to the Church of Rome.

The period at which the world will be converted is apparently so remote that there is ample work for all, without exhibiting to the heathen the unedifying spectacle of jealous rivalry between competing missionary agencies.

ISAAC TAYLOR.

CHRISTIANITY AND MOHAMMEDANISM.

THE REV. CANON ISAAC TAYLOR

HAS created quite a sensation in England and on this Continent by his speech at the Church Congress recently held in Wolverhampton (Eng.) upon the above subject. The Canon said the faith of Islam was spreading across Africa with giant strides, and it retained a permanent hold on its converts. He said that over a large portion of the world Islamism, as a missionary religion, is more successful than Christianity. (Sensation.) Not only are the Moslem converts from Paganism more numerous than the Christian converts, but Christianity, in some regions, is actually receding before Islam; while attempts to proselytize Mohammedan nations are notoriously unsuccessful. We not only do not gain ground, but even fail to hold our own. The faith of Islam already extends from Morocco to Java, from Zanzibar to China. It has acquired a footing on the Congo and the Zambesi. Uganda, the most powerful of the negro States, has just become Mohammedan. In India, Western civilization, which is sapping Hindooism, only prepares the way for Islam. Of the 255 millions in India 50 millions are already Moslems, and of the whole population of Africa more than half. It is not the first propagation of Islam that has to be explained; but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe once converted to Islam, never reverts to Paganism, and never embraces Christianity. Though quite unfitted for the higher races, it is admitted to be eminently a civilizing and elevating religion for barbarous tribes. Christianity is too spiritual, too lofty. Islam has done for civilization more than Christianity. ("Oh, oh.") Take e.g., the statements of English officials or of lay travellers as to the practical results of Islam. When Mohammedanism is embraced by a

negro tribe Paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and the promiscuous intercourse of the sexes cease, female chastity is regarded as a virtue, industry replaces idleness, license gives place to law, order and sobriety prevail; blood feuds, cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence, and brotherhood is inculcated. Polygamy and slavery are regulated and their evils are restrained. Islam, above all, is the most powerful total abstinence association in the world; whereas the extension of European trade means the extension of drunkenness and vice and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvelous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa! Christian converts are reckoned by thousands—Moslem converts by millions. These are the stern facts we have to face. They are extremely unpleasant facts; it is folly to ignore them. We ought to begin by recognizing the fact that Islam is not an anti-Christian faith, but a half-Christian faith—an imperfect Christianity. ("Oh.") Islam was a replica of the faith of Abraham and Moses, with Christian elements. Judaism was exclusive. Islam is cosmopolitan—not, like Judaism, confined to one race, but extended to the whole world. Moslems acknowledge four great teachers—Abraham, the friend of God; Moses, the prophet of God; the Lord Jesus, the work of God; and Mohammed, the apostle of God. In the creed of Islam the Lord Jesus stands the highest of the four. Though the teaching of Mohammed falls grievously short of the teaching of St. Paul, there is nothing in it antagonistic to Christianity. It is midway between Judaism and Christianity. It is better than Judaism, inasmuch as it recognizes the miracles and the Messiahship of Jesus Christ. This reformed Judaism swept so swiftly over Africa and Asia because the African and Syrian doctors had substituted abstruse metaphysical dogmas for the religion of Christ. They tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness, and dirt was the characteristic of monkish sanctity. The people were practically Polytheists, worshipping a crowd of martyrs, saints and angels. Islam swept away this mass of corruption and superstition. It was a revolt against empty theological polemics; it was a masculine protest against the exaltation of celibacy as the crown of piety. It brought out the fundamental dogma of religion—the unity and greatness of God. It replaced monkishness by manliness. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature. The higher Christian virtues—humility, purity

of heart, forgiveness of injuries, sacrifice of self—these are not the virtues of Islam. The Christian ideal is unintelligible to savages; but the lower virtues which Islam inculcates are what the lower races can be brought to understand—temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation. They can be taught to cultivate the four cardinal virtues and to abjure the seven deadly sins. The Christian ideal of the brotherhood of man is the highest; but Islam preaches a practical brotherhood—the social equality of all Moslems. This is the great bribe which Islam offers. The convert is admitted at once to an exclusive social caste; he becomes a member of a vast confraternity of 150,000,000. A Christian convert is not regarded as a social equal; but the Moslem brotherhood is a reality. We have over-much “dearly-beloved brethren” in the reading desk, but over-little in daily life. (Laughter.) True, the Koran offered a material paradise; but the social privileges attained in this world are a more potent motive. The Jews, of all races, the most susceptible to lofty religious ideas, needed nevertheless a training of 2,000 years before they were fitted for the higher teaching of Christ. Can we expect the negro, with a low moral and cerebral development, with centuries of fetishism and savagery behind him, to receive at once that lofty Christian morality for which even the prophets and heroes of Hebrew history were not prepared? The teaching of Islam is not too spiritual or too exalted, but it is the school which may educate the African into fitness for a higher faith. The Church of England has not been able to make any permanent impression on the African. Islam with its material paradise, or the Salvation Army with its kettledrums—(laughter)—or the Church of Rome with its black Madonnas, may be able to descend to the level of the negro; but the Church of England with its Thirty-nine Articles will not be the Church of Equatorial Africa for many generations. The two great practical difficulties in the way of the conversion of Africa are polygamy and domestic slavery. Mohammed, like Moses, did not prohibit them—that would have been impossible; but he endeavored to mitigate their evils. Slavery is no part of the creed of Islam. It was tolerated as a necessary evil by Mohammed, as it was by Moses and St. Paul. In the hands of the Moslem it is a very mild institution, far milder than negro slavery in the United States. Polygamy is a more difficult question. Moses did not prohibit it. It was practised by David, and is not directly forbidden in the New Testament, though contrary to its spirit. Mohammed limited the unbounded license of polygamy; it is the rule rather than the exception in the most civilized Moslem lands, European Turkey, Algiers and Egypt. The more intelligent Moslems are of opinion that the time is coming for its restraint or abolition, as unsuited to the times. The Bishop of Lahore, among others, has made a courageous protest for the admission of polygamist converts to baptism, though not to holy orders. It is unreasonable and cruel to expect

a convert to put away a wife to whom he has been lawfully married by the law of Islam. Are these women, the mothers of a man's children, to be turned adrift to a life of ignominy? No man fit to become a Christian would be capable of such an unnatural and cruel act. Polygamy, with all its evils, has its counterbalancing advantages. It has abolished infanticide, and gives every woman a legal protector. Owing to polygamy Mohammedan countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly-regulated polygamy of Moslem lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems. (Hear, hear.) Let us first pluck out the beam from our own eye before we meddle with the mote in our brother's eye. The four chief evils in Mohammedan lands—polygamy, slavery, servile concubinage, and license of divorce—are no exclusive reproach to Islam. Within our memory, if not now, they have prevailed in aggravated forms in the United States, a land nominally Christian, and peopled by a race of English brotherhood. If Christian missions are to make any way in Africa, we must change our tactics. European teachers will never Christianize Africa; the experiment has been tried and failed. The climate alone is a fatal obstacle, and the social gulf is too wide. The heathen tribes can only be converted by bringing over from the United States Christian negroes in large numbers. With regard to Moslems, can we not attack the fortress of Islam from within rather than from without? Instead of raising antagonism by denouncing Mohammed as a false prophet and Moslems as Infidels, let us begin by showing, not how much Christianity differs from Islam, but how much it resembles it. Let us remember, that in some respect, Moslem morality is better than our own. In resignation to God's will, in temperance, charity, veracity and in the brotherhood of believers, they set us a pattern we should do well to follow. Islam has abolished drunkenness, gambling, and prostitution—the three curses of Christian lands. Islam is the closest approach to Christianity which has been able to take hold of Eastern or Southern nations. It is superior to the grovelling superstitions of the Coptic and Abyssinian Churches.

